

Records of the renowned Canalliers

The Hill of England, from the other side the Sea,
and is meeting with Masters at London upon
the Royal Exchange.



The first encounter with a little household table of
the and Americans, attending the table that is broken in
England: and continuing together about the specific
subject of the golden legends of the
land of the South.



My breath be so late that I burne
my mouth, supple I was painted by
Pet. or Alice.

PASQVILS RETVRNE
TO ENGLAND.

Pasquill and Marforius.



PASQVILL. Thou art the man
MARFORIUS, I looked for, though
I little thought to meete thee so suddainly
vpon the Exchange; **MARFORIUS,**
Euer since you tooke shipping at Graues-
ende, I haue had the disease of a Mar-
chants wife, so loue sicke in your absence,
that myne eye was neuer palde from the Wethercocke, and
longing like a Woman for your returne, I neuer sawe gale of
wind blow merrilie out of the East, nor heard any Ship shoote
off her Ordnauce in the Themis, but I ranne presently to the
water side to discover your comming in; I wonder how I mis-
sed you: **PASQVILL.** Neuer maruaile at that; I haue
learned to maske it; while some of *Martins* good freendes
stood watching for me at Lambith bridge, I came to an Anker
in Sandwich Haue. But of fellowship tell me, howe hath my
Countercuffe beene intreated? **MARFO.** It requireth a
Summers day and a Winters night to tell you all. It was verie
welcome to the Court, thankfullie receiued in both Vniuersi-
ties, the Curies of the Land doe giue you good speeches, as for
the Countrey, after the plainest manner, with hart and good
will they are ready to greete you with a Cake and a cup of Ale
in euery Parrish. This onely is the thing that greeneeth them,
they know not what *Pasquill* is. They desire in all places of the

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Realme

Pasquill and Marforius.

Reaume to be acquainted with you, because they would bring
 you intelligence thicke and threefold, to further your volume
 of the liues of the Saints. *PASQ.* I thinke I shall proue a
 stone man, my packets come in so fast already, that I beginne to
 swell in Bookes as bigge as *Surius*. If any desire to knowe what
 I am, tell them that I was once a Barbour in Rome, (as some re-
 port) and euery chayre in my shop was a tongue full of newes.
 Whatsoeuer was doone in England, Fraunce, Germanie, Spaine,
 Italie, and other Countries, was brought to me. The high and
 secrete matters of Lordes, Ladies, Kinges, Emperours, Princes,
 Popes, and Monarchs of the world, did ring euery day as shrill
 as a Bason about my doores. In memory whereof, as *Mercurius*
 turned *Barrus* to a stone for bewraying his theft, it is thought
 that one Pope or other, mistrusting the slipprines of my tongue,
 blust me into a stone to stoppe my mouth. Others affirme, that
 the Cittie of Rome, to requite me with honour when I dyed,
 erected mee a little monument of stone, with a body, heade, and
 hande thicke and short, answerable to my stature, and set it vp
 in the open streets, where I assure you I haue stooode many
 yeeres, in the rayne, my face is be-tide with the Sunne, and my
 hyde so hardened with the weather, that I neither blush when I
 byte any man, nor feele it when any man byteth me. *MARFOR.*
MARFOR. I wonder howe you were able to continue
 there. *PASQ.* To heare euery mans talk that passe by
 was better then sticke and drinke to me. In steed of apparrell
 in Summer I wore nothing but paper lineries, which many
 great men bestowed vpon me to their great cost: in Winter
 I care for no cold, because I am a stone. *MAR.* I beseeche
 you Syr tell me, how came you into England? *PASQ.* Being
 once somewhat busie with Signor *Iacomo*, about a prettie wenche,
 kept at Priests for the Pope his Fathers tooth. *Gregorius* the
 thirteenth, *regis quaterque*, shooke his white beards at me with
 such a terrible looke, that I was a feard he would haue sittyed
 my heade into Tyber with a Thunderbolt. Neuerthelesse, the
 olde man being of a myld disposition, and very mercifull, I
 receiued a pardon for that fault. At the last, hearing the Schol-

Pasquill and Marfopius.

lers of the English Seminarie merrie, as they returned from their Vineyard, and full of fine tauntings when they talked of the Sects and opinions sprung vppe in Englande, I stole out of Rome by night, to make tryall my selfe of the truth of their reports.

When I came to England, for the good will I carried to my olde occupation, I entered at London into Sprignols shop, where the first newes I heard among two or three Gentlemen as they were a trimming, was, of a *Martinist* a Broker, not farre from thence, which with a face of Religion, hauing gottē other mens goods into his hands, was but new run away. With this tidings, I grew very inquisitiue to knowe what *Martin* was? A knaue quoth one; a theefe quoth another; hee teacheth the Courte a Religion to robbe the Church. And some of the Cittie that followe him, apt Schollers to take such an easie lesson, beginne to practise their cunning vppon their neighbors. Hauing gotten this thured by the end, I neuer left winding till I came to the papper that made the bottome. I frequented the Churches of the Puritane Preachers, that leape into the Pulpit with a Pitchfork, to reach men, before they haue either learning, judgment, or wit enough to reach boyes.

MARF. I pray you Syr, why doe you call them Puritans? **PAS.** *Aprurium*. They haue an itch in their eares, that would be clawed with new points of doctrine neuer dreamed of; and an itch in their fingers, that would be pointed with the golden *Simulacrum* of the Church. I knowe they are commonly called Puritans, and not amisse, that tytle is one of the marks they beare about them. They haue a marke in the heade, they are selfe conceited, *They take themselves to be pure*, when they are filthy in Gods sight; They haue a marke in the eye, theyr lookes are haughtie; They haue a marke in the mouth, a verie blacke tooth, they are *A generation that curse their father*. **MAR.** How now Cavaliero, are you come to Scripture? **PAS.** Dost thou thinke, *Marfopius*, that *Pasquill* hauing stooode so many yeeres in the streetes of Rome, heard so many famous Clarks, especially father *Smarr* the Spaniard,

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uarde, and the sifted Greeke witte of Father *Augustine*, and haaving spent so much time in priuate reading the best Bookes that might stirre vppe my deuotion, I would skippe ouer the Booke of all Bookes, the holy Bible? No, no, I haue that volume in my hands, when many a *Martinist* hugges a drabbe in his armes, as you shall perceiue by the liues of the Saints. I carrie but for one packet of information from Essex side, and this worke shall come out of the Presse like a bride from her chamber, spangled and traide, with a full caparizon of the ornaments of this present age. *MAR.* The Owles Almanack is expected at your hands as well as that. *PAS.* That is a peece of seruice not to be neglected in his time. I haue there set down all the vpstart Religions in this Lande. The Anabaptists; the Familie of Loue; the seauen capitall heresies for which some haue beene executed of late yeeres in Suffolke; the diuersities of Puritans and *Martinists*, with a number more which you shall heare of when that Booke is Printed. A lamentable spectacle it will be to see so many faces in one hooide. But GOD knoweth (before whom I stande) I desire not to cast it out as a blocke in the waies of men, for any to stumble at, or to stande in defiance with all Religion; but as a Sea-marke to discover the quick-sands of newe Religions.

I haue heard that *Bernardin Ochin*, a man of great learning whom I knew in Rome to be the first founder of the order of the Capuchines, beeing once tucht with the finger of Gods spirite, beganne to detest the superstitions of the Church of Rome, and fledde to Geneva. The same man had a desire also to visite England, & during the time of his remaining here, he found so many blind Sects and Religions within the Land, that hee turned backe like a dogge to his owne vomit, and in some sort hee fell into the biare of Rome againe. Vnhappie man that beeing once lightned, looked backe to that Scithian *Aetna*, that spues vppe smoke and sulphure into the world; to put out the eyes of men; Vnhappie England, that by the diuersities of opinions in Religion, sette so many handes on his shoulders to thrust him downe, that was so ready with a turne

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to outturne. Howe these newe pampered factions at this day,
have shaken the harts of many of her Maiesties louing peo-
ple, and made them Chamelion like, capable of any sayth saue
the right. I leaue it to them that looke into it. *MAR.* Take
heede what you say, it is a common reporte that the faction of
Marforius hath mightie freends.

PAS. Thats a bragge *Marforius*, yet if there be any such,
I shall finde them in the ende, and against the next Parlia-
ment, I will picke out a time to pepper them. Though they
were as high as the mast, as sure as the racking, as profitable
as the fraught, and as necessary as the sayles, when the shyppe
is in danger, ouerboord with all. What meaning soeuer some
men haue in it, I am assured, that it can neither stand with po-
licie nor with Religion, to nourish any faction in ciuill matters,
much lesse in matters belonging to the Church. *Quid prodest* DIVI-
si quis coniungat eius domus, et separat diuersa voluntas? SION. What availeth it, (sayth one) for men to be throwded vnder one rooffe, if
they be not of one hart? One secret faction in a Realme dooth
more hurt, then any generall plague or open warre.

The pestilence and the sworde are two heauie scourges in
GODS hand, that deuoure many thousands of men in little
time, yet they reach no farther then the bodie, but a faction de-
uours more, and sweepes away both body and soule together.
Though the Iewes as the siego of Ierusalem, were pressed by
their enemies without the walles, and punished wyth such a
mortalitie within, that the carcases of the deade did dunge the
grounde, yet they neuer went to the wall, till they grew to be
factions, & fell to taking one another by the throte. Giue me
leue a little *Marforius* to shyft my sayles and come towardes
Italy. They that were wist propheticied long before of the fate
of Rome, that it should neuer decay but by deuision. Which
came to passe. For when the factions of *Sylla* and *Marinus*, *Cæ-*
sar and *Pompey*, *Antonius* and *Lepidus* brake forth, the flori-
shing Citie began to cast her leafe. The great Empire of
great *Alexander*, like a flame of fire in a heape of flaxe, when
it was at the highest, did shed it selfe suddainly in the ayre, and
came.

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came to nothing by the dissensions of those that succeeded him. The proude necke of the Gracians; for all their wisdom, was after the like manner brought vnder the Persians and Macedonians. If wee tollerous eyes at one side into the bosome of our neighbour France, wee shall perceiue, that although it were many times inuaded in the skyrts of the Countrey by the Romans, yet it remained inuincible, till *Cesar* tooke holde of the discords within the Realme. My heade is full of water, and my cheekes be wette, when I thinke vpon Constantinople, whose particular iarrys layde her gates open to the Turke, vnder whose captiuitie she groweth to this day.

Note. A faction in a Kingdome may well be compared to a spark of fire, it catcheth holde at the first in some obscure corner, in a Shoppe, in a Stable, or in a ricke of Strawe, where it lyeth quiet a little time; but by little and little it gathers strength, till it reare it selfe vp to great houses, Pallaces, & Princes Countes, and at last it rageth and ouerruns whole Citties & Countries, without quenching, before they be viterly ouerthrowne. In the time of *Iustinian* the Emperour, about the credite and aduancement of two colours, Blewe and Greene, there grew in Constantinople two mightie factions, which made such a head one against the other, that in one day it cost many thousands of men their liues, and the Emperour himselfe was brought in great hazard, both of his Empire and his owne person. Vpon as light an occasion in the Dukedome of Florence, for the two collours of Blacke and Whyte, very pestilent quarrels began there, and the factions of the *Bianchi* and the *Neri*, breacking forth like a lightning out of the Clowdes, scourde & wasted the Countrey where they went. These were but little sparks in the rushes, that euery man treadeth on; and very tryfls at the first, yet you see howe foule a Cockatrice may be hatche of so small an egge. If I should dripe vp the stomakes of some in England, when wee consider the brawles, the garboyles, the tragicall exclamations for Church apparell, may wee not say that England is fallen into that fantastickall faction of Florence for Black & White. Where had this blabbe his first beginning?

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but in some obscure corner, in the tippe of the tongue of some blind Parlor-preacher in the lande, in shoppes, in stalles, in the Tynkers budget, the Taylors sheares, and the sheepeardees Tarboxe? I doubt not *Marforius*, but it will wither where it sprang, and ende where it beganne, in shame and ignoraunce. Thou knowest, that the surest proppe of all Princes, is to promote true Religion, and to keepe it inuiolable when it is established, for this is the well tempered Morter that buildeth vp all estates. *He that honors me, (saith God) I will honor him.* But this chopping & changing of the Religion of the land (which was acquitted of accusations in the time of the famous K. Edward the sixth, and nowe aduanced by the happy raigne of the Queenes most excellent Maiesty, & approued by the wisdom both spirituall & temporall of the whole Realme, & confirmed by a generall consent in the high Courte of Parliament) is nothing els, but to picke out the Morter by little and little, that at the next pushe, *Martin* and his companions, might overthrow the state, and make the Emperiall crowne of her Maiestie kisse the ground.

Where there is a diuision fostred, there can be no continuance of the present state, GOD himselte hath taught it vs. MATH. 12.
Martins cheefe practise, in the Prouinces of Englande where I haue wandered, is, to perswade the simple, that her Maiestie layeth such a logge vpon their consciences, as they ought not beare, whereuppon they presume to make a shrewde scruple of their obedience, and begin to bound like a Cole that woulde cast his ryder. Hath God powred so many blessings vpon the Church of Englande, by the very often, and very miraculous preseruations of her sacred Maiesties royall person, and thereby giuen testimonies out of Heauen to the Religion of the lande, and dares *Martin* attempt to make a doubt both of it, and her? Credit me *Marforius*, this bursting the finew of peoples obedience to their naturall Prince, cannot be doone, but for a mischiuous intent, what visor soeuer they sette vpon it. I would faine knowe what should be the reason, that so manie hundreds of thousands in this Realme, haue hetherto humbled
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them.

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themselves at the feete of one person? can it be because shee is mightier then all they, she being but one, and they many millions; she a woman, and they men? Is it any terror thinke you, of the big bodied Holbenders that garde her Maiestie? No *Marforius*, if there were not some wonderful matter that withheld them also, euen they might be giuen ouer to a reprobate sence, to bende euery man the point of his Holberde at her. If we search it till the worlds end, we shall find no other cause of this sweet harmonie of peoples harts, that remaine faithful and flexible to the shaking of her princely finger, but only this, the Religion of the Land. Whē *Martin* shal be suffered to displace God, that now dwelles in the bosome of her Maiesties louing people, & buz slaunders of Religion into their eares, whereby they may conceiue, that her highnes by the maintenance of the Gospell, hath shutte vpppe their saluation in close prison, and that it moues God in his wrath to draw the sword against her and the Realme, (as *Martin* himselfe auoucheth) what other consequent may we looke for, but that euery Pruritane transported with the heate & ignorance of his zeale, will be as ready as a Papist, to lift vp his hand against her, which mischief I beseech God to returne into their bowels.

Howe odious and how dangerous innouations of Religion are, Secretarie *Machiawell*, a pollitick not much affected to any Religion, discloseth by the example of Fryer *Sauanaroll*. He was a man like *Martin*, sprong vp in such a time as *Martin*, when Spayne, Fraunce, Rome, Arragon, and the Emperour, entred a league to make warre altogether vppon the Venetians. *Sauanarola* boasted of Reuelations, & secret conferences, held betweene the holy Ghost and him; *Martin* brags hee is a speciall man, rayfed vp on a suddaine by the spirit of God, for the good of Englaunde, as if GOD had beene a stranger to vs all this while. *Sauanarola* made a bragging proffer, which he neuer performed, that he would passe through the fire, for the confirmation of his doctrine; *Martin* hath vaunted he will seale his opinion with his hart bloode, but you may see by the starting holes he seeketh, that hee neuer meant to keepe his promise.

Pasquill and Martinus

promise. *Sauanarola* brought himselfe and his followers to confusion at last; and so will *Martin*. I muse howe any state man can abide to heare of innouations in Religion where the truth is preached? There is but one God, which cannot be deuided; if he could, he were not GOD. All his graces tende to a gathering together of Gods people in a vnitie of Faith; not to a scattering into diuers Faithes, wherein the principall grace of a *Martinist* consisteth. Looke vnto the Heathen, the accusers of *Socrates*, made choise of this accusation. about all others; as a matter very worthy of death in him: that he was a fellow that sought to set a newe stampe of his owne vpon their Religion. One of the first Lawes that *Romulus* layd, as a ribbe of yron into his gouernment, was, *Deas peregrinos ne colunt*. 1. Cor. 2. 13.

Take a patterne if you wyll, from primate Families. What a pittifull thing is it to see, two Religions in one house? where the Father and the Sonne, the Husbnde & the Wife, the Maister and the Seruant, are of diuers Faithes; the ioyntes of that house begin to gape, and the fall of that house is to be feared. The diuersitie of opinions in so high a degree as is Religion, cannot choose but diminish the loue and respect, that the one of them should carrie vnto the other. The Sonne will be careless of his duetie to his Father, whom hee takes to be a reprobate; the Father will make but slender reckoning of the Son, that beleeueth not as he beleeueth. The Wife will giue little reuerence to that Husband, whom she imagineth to be damned; The Husband will be rough and rigorous to such a Wife as obeies not him. The Seruant wyll neuer giue due honor to hys Maister, when he iudgeth him to be the bondslauie of the de-will. The Maister will as hardly protest that Seruaunt, whose hart he perceiues not to be with him.

As then the gouernment of Common-weales, was first drawne from the gouernment of primate houses, so that which is the ruine of primate houses, growes in time to be the mine of Common-weales. I haue taken a little paine to visite diuers of the Courtes, Benches, Sessions, that are helde in thys Lande in her Maiesties name, by vertue of her authoritie, but

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I neuer saw so bolde, so open, so barbarous contempt of magistracie, in any other part of the whole worlde, as I haue seene heere. Such camuaces made, such stales set, such traynes layde, such platformes drawnd by the factious, to bring their Superiours into contempt, and yet they prooue so ridiculous in euerie step they tread, that I am ready to stand on my nose when I trace them out.

I was once in Antwerpe, when great sute was made to the Masters of the English house, (by a Gentleman then employed in the Queenes affaires) for the entertaining a Preacher among them, both to teach and to minister the Sacraments there vnto them. The request was soone graunted, & *Trauers* a fellow that deligheth in obliquitie, was the man that was brought thither; when he came, he had neither taken the order of the Ministerie, nor any lycence to preache, according to the gouernment of the Church of Englande, but ranne into a corner among the French to receiue it there. At last, one of the Ministers of those Churches, came with him to the company, and made a sollemne protestation before the all, that hee found *Maister Trauers* a fitte man for the deuiding of the wordes, and deliuey of the Sacraments. *Hæc oratione finita*, sweete Maister *Trauers*, quem oneris causa nominio, for I beare him on my backe till my tale be ended, at the first iumpe read a Statute made in Scotland (for Church gouernment) to the naturall Subiects of the Queene of Englande, and tolde them hee woulde followe that I would gladdie be resolued in this place, whether *Trauers* did not begin verie pretilie to play the Pope, in taking vppon him to discharge her Maiesties Subiects of the allegiance they owe to their naturall Prince, and in stealing away from the crowne of England, as many English harts as would trarken to him, to translate them at his pleafute to a forraigne power? As he layde his foundation in dissention, when hee began to be a builder in Gods house, so hath his worke vnto this day prospered; the whole frame I perceiue is fallen vppon him. They that were discreete, ventured couragiously to sette a Leauer at him, and neuer gaue ouer till he was remooued;

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THE Chronicles of Englande, and the dailie inclosures of Commons in this Lande, teache vs sufficiently, how inclinable the simpler sort of the people are to rowtes, ryots, commotions, insurrections, & plaine rebellions when they grow brain-sicke, or any newe toy taketh them in the head: they neede no *Tramers* or *Martins* to increase their giddines. It should seeme that the graund Pryor of Fraunce, (a man now dead) had gotten some taste of their disposition, whē in a Sonet that he made for his own pleasure, to paint out the natures of all Nations, he toucht the pryde, the wantonnes, the mutabilitie, and the mutinies of the Spaniard, the Italian, the French, and the Scotchman, and to the shame of this Nation, he giues the English a dash ouer the face with a black coale, and sayth: *Traistre Anglois*, the English man is a Traytor. This is the grounde, the Popes and the King of Spayne, these many yeeeres haue chosen to themselves to worke vpon, and vsed the English in nothing more, then in matters of high treason. Therefore I would with the whole Realme to iudge vprightlie, who deserues best to be bolstered and vpheld in these dangerous times, either they that haue religiously & constantly preached obedience to her Majesties louing people, or they that with a maske of Religion discharge them of theyr obedience?

MAR. Speake softly *Cavaliero*, I perceiue two or three lay their heads at one side, like a Shyp vnder sayle, and beginne to cast about you, I doubt they haue ouer-heard you. This Exchange is vaulted and hollow, and hath such an Eccho, as multiplies euery word that is spoken by Arithmaticke, and makes a thousand of one, and ympes so many feathers vnto euery tale, that it flies with all speede into euery corner of the Realme.

PAS. All the better for me, when I lacke matter to talke of, I may resort hether to take vp a little newes at interest.

MAR. I maruaile *Cavaliero*, that you presse not the *Martinists* with much Scripture, they are great quoters of common places if you marke them. **PAS.** Therin they are like to a stale Curtizan, that finding herself to be worne out of credite, borroweth the gesture of a sober Matron, which makes

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her to euery one that knowes her, the more abhominable ; for the common sorte whistle at her for her pride , and the greater sort spyt at her for her impudencie. Howe whorishlie Scriptures are alleaged by them, I will discouer (by Gods helpe) in another new worke which I haue in hand, and intituled it, *The May-game of Martinisme*. Verie defflie set out, with Pomps, Pagents, Motions, Maskes, Scutchions, Emblems, Imprecases, strange trickes, and deuises, betweene the Ape and the Owle, the like was neuer yet seene in Paris-garden. *Perry* the welchman is the foregallant of the Morrice , with the treble belles, shot through the wit with a Woodcocks bill, I woulde not for the sayrest home-beast in all his Countrey, that the Church of England were a cup of Metheglin, and came in his way when he is ouer-heated, euery Bishopricke woulde prooue but a draught, when the Mazer is at his nose. *Martin* himselfe is the Mayd-marian, trimlie drest vppe in a cast Gowne, and a Kercher of Dame *Lawsons*, his face handfomlie muffled with a Diaper-napkin to couer his beard, and a great Nosegay in his hande, of the principalest flowers I could gather out of all hys works. *Wiggenton* daunces round about him in a Cotten-cowe, to court him with a Leatherne pudding, and a wooden Ladle. *Page* marshalleth the way, with a couple of grear chubbes, one in his foote, another in his head, & he cryes to the people with a loude voice, *Beware of the Man whom God hath marked*. I can not yet find any so fitte to come lagging behind, with a budget on his necke to gather the deuotion of the lookers on, as the stocke-keeper of the Bridewel-house of Canterburie ; he must carrie the purse, to defray their charges, and then hee may be sure to serue himselfe.

MAR. Peace, *Caualliero*, your tongue will be flint if you take not heede, I haue heard some say, you should wringe for this geare if the Queene were dead. *PAS.* Tush, thou art but a crauin *Marforius*, if thou feare that ; hadst thou but one droppe of that water in thine eye , which the Seruaunt of *Elisha* the Prophet had, when he discouered so many Chariots of fire about his Maister, thou shouldest see the Prayers of the Church

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Church of Englande, she vppe into heauen for her Maiestie, and returne againe with Oliue-branches in their mouthes (like the Dooie that was sent out of the Arke) to bring tydings of peace and long life vnto her highnesse. These wonderfull preseruations of her royall person, which the eyes of this Land euerie day behold, are euident tokens, that GOD hath a worke for her to doe; there is a nayle to be knockt into Siseraes head, before she be called from the earth. But whē extremitie of age shall ende her daies, I am of the minde of many thousandes in this Land. *MAR.* What is that? *PAS.* Hee shall doe me a pleasure that cuts my throte. *MAR.* I perceiue your abode in Englande, hath made you participate with the nature of an Englishman, where you sette downe your reste, you are very resolute, and it appeareth by your conceit, you were able to range a faire battaile of Scriptures to charge your enemies, if you were driuen to leade your forces out.

PAS. It greenes me *Marforius*, to beholde, that by reason of this newe faction, crept into the harts of the most vnlearned of all the Ministerie, the Preachers of England begin to strike and agree like the Clocks of England, that neuer meete iumpe on a point together. Whereby eyther the hearers of these contentions, should say, as the Auditors of the Philosophers dyd intimes past, that the trueth is buried in a pitte where it cannot be founde: or els be perswaded at the last, that GOD hath mockt them, and left the way of saluation vnto men, as vncertaine, as the way of *Harniball* in the Alpes. It is very strange, that the Gospell hauing beene planted in this Lande by those reuerend Bishops that are gone to GOD, men that watered theyr labours with their owne bloode, Christ seeing this pernicious impugning of all that, which by his Saints and holy Martirs he hath left vnto vs, he should be now compelled to come ouer our strimmes with the same rebuke that hee gaue to *Philip* and the rest of his Disciples, *Haue I beene so long with you,* *IOHN.*
and haue you not knowne me? *14. 9.* Hath Christ been so long, so free-
lie, so learnedly, so zealously preached in this Land, and must
wee nowe on a suddaine, (as if God had shewed vs a juggling
cast)

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I A M E.
3. 17.

cast) grope for him againe in a Puritans budget, stufefull of rayling & reuiling Pamphlets? I am sure the Apostle teacheth me, that the wisdomne which is of God, is *Pure and Peaceable*: if it be pure, it cannot communicate with that tart taste of the devils tongue, which is a slanderer by his occupation. If it be peaceable, it is without faction, & neuer runs into the dangerous gainesaying of *Core*, whose sinne could not choose but be verie great, because the punishment thereof was verie great. But I feeble by the pulse of a Puritane when I touch him, that his disease is the very Apoplexie of the Donatistes, *Quod volumus sanctum est*. Whatsoever they like is Apostolicall, be it neuer so bad, & what they mislike is Diabolicall, be it neuer so good.

I shall neuer forget that Man of GOD, Maister *Iohn Foxe*, who though hee neuer sought Benefice nor Bishopricke in the Lande, yet whē some of the faction came vnto him with a Scottish Minister, and brought him certaine Articles of Religion, (coyned in a Mint among themselues) desiring him to sette his hand vnto them, the teares rolling downe plentifully vpon his face, he reiected them all with a sharpe reproofe. Another time when *Paget* fawned vpon him, full of play like a wanton whelp, whose worrne was not taken out of his tongue, the good Father, encountered him in London in an open streete with this greeting, *God send thee a right mind to thy crooked gait*. A good Prayer belecue me for this dogged generation, that is euer barking against the Moone, and as men that are troubled with sore eyes, they think any light or Religion better & wholesomer then that they haue, because they want learning to discern and iudge of that they haue. Yet they think I warrant you to carrie all away with censorical lookes, with gogling the eye, with lifting vp the hande, with vehement speeches, when the Wine which they broach vnto the people, is the very poyson of Dragons, and the gall of Aspes, prest from a bitter Grape that neuer came out of Gods Vintage.

Aquitanicus Prosper found this to be the cause of all contention in the Schooles of Philosophers and Rethoricians *Seissis ducibus utebantur*. Euery one that had a whirlegig in his braine, would

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would haue his own conceit to goe currant for as good paiment as any infallible grounde of Arte; And I perceiue the priuie trayne that giues fire vnto all this Gunshot, that hath beene so laetlie discharged at God, & good men in the Church of England, is an ouerweening that *Martin* hath of himselfe, when he would haue that to be the meaning of the holy Ghost, that his master ship imagins. It pleaseth his worship, in his Proem to his colickish conclusions, to make himselfe merry with the Bishop of Winchester for saying, *I am not of opinion, that, Vna semper debet esse economia Ecclesie*, yet presently he fetcheth his seas himselfe, and leapes very boldly ouer heade and eares, when hee auoucheth, that *Christ, his Apostles and holy Martirs, are of opinion, that the government of the Church, shoulde alwaies and in all places be one &c.* without setting downe any one testimonie of Christ, or Apostle, or holy Martir in that behalfe. Good Bishop, his opinion must be refused, and *Martins* opinion must be receiued: euery Goose of mast *Martin* must go for a Swan, and whatsoeuer he speakes must be Canonickall.

M. A. R. But for all that, though *Martin* forgot himselfe suddainlie in that streime, beeing somewhat eager of his Game, when hee tost the learned Fathers opinion like a ball with the Rackie, and made full account to bandie the whole Bishoprick away, yet in other places he quoades Scripture. *P. A. S.* Hee quoadeth Scriptures indeede, for he is light of foote, & ouer-runs them *Marforius* in euery place. *Qui in Euangelio quod vultis creditis, vobis potius quam Euangelio creditis.* They that beleue what soeuer they lust in holy Scriptures, are a generation that giue more credite to themselues than to the Scriptures: therefore it were good (saith a godly Father) for such people, to tell the worlde plainely, that they make no reckoning at all of any Scriptures. And I assure thee, if that man may be taken for a fugitiue and a Rebelle, that runnes to the enemye and forsakes his Prince, those simple creatures may worthilie be denounced to be runnagates from God, and from her Maiestie, that forsake this sweete government, vnder which they haue many yeeres enioyed the true preaching of the Gospell, to bespeake them a

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new fashion of Religion at *Martins* shoppe. Yet is there nothing so familiar in their mouthes, as *Templum Domini*, and *Verbum Domini*, The Temple of the Lorde, and the worde of the Lord: they take the word by the nose with a paire of Pinchers, & leade it whether soeuer it pleaseth them. But there will be a day of account, when G O D, (by whose finger the worde was written) shall reuenge the forcible entrie they haue made into his possessions, & punish euery sorrow they haue plowed vpon his backe. They are the very Spawnes of the fish *Sepia*, where the streame is cleere, and the Scriptures euidentlie discover them, they vomit vp yncke to trouble the waters, and labour to bring Religion to this passe, that as *Appio* the Gramarian reports of himselfe, he called forth *Homer* out of his graue, onely to aske him what Countriman he was, and who was his Father? So now we must either burne all the Bookes and famous Libraries in the worlde, and take *Martins* assertions for vndoubted *Maximes*, or els fetch vp the Apostles by coniuration, to demaund of them whether we be right or no?

S. Bernards will standing at this day vpon his Tombe.

As I came through Fraunce *Marforius*, I was desirous to ryde from the one ende to the other of Clara Vallis, where I found the last will and Testament of S. Bernard, standing in this forme vpon his Tombe. *Tria vobis fratres, obseruanda relinquo, quæ ut potui obseruaui. Primo. Nemini scandalum feci, si quando incidit sedauit ut potui. Secundo. Minus semper sensui meo quam alterius credidi. Tertio. Læsus de ledente nunquam vindictam petii. Ecce charitatem, humilitatem, patientiam, vobis relinquo.* Bretheren (saith he) there be three thinges that I bequeath vnto you to be obserued, which as well as I could I haue obserued my self. First, I neuer gaue scandale vnto any person, if I did, I pacified the matter to my power. Secondlie, I stood vpon mine owne conceits lesse then I did vpon other mens. Thirdly, When I was wronged, I neuer sought reuenge. Beholde, Charitie, Humilitie, and Patience I bequeath vnto you. This good Father shall ryse vppe in iudgment to condemne *Martin*. Had he beene fearefull of giuing any Scandale vnto the worlde, his vncharitable Pamphlets had neuer seene the Sunne; Had hee giuen lesse credite to his owne censures

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ende of my carriere, my companion was requested to pricke it for company with his freendes. I needed no Minstrill to make me merrie, my hart tickled of it selfe, when it came to his turne, because I knew him to be a Gentleman well studied in Philosophie, but he had not yet medled with Diuinitie. He chose the thirteenth verse of the Chapter to discourse vpon. Where the Apostle saith, Euery mans worke shall be tryed by fire. But to see how brauely hee trotted ouer all the Meteors bredde in the highest Region of the ayre, to see how louingly hee made the sence of the Apostle, and *Onids* fiction of *Phaetons* firing of the world to kisse before they parted, and then howe souldier-like hee made an ende of his manage with a double rest, was sport enough for vs to beguile the way, as we trauailed backe againe from thence to Canterburie.

I haue brought many a proper note out of that meeting, for euery mans spirit at the Table, had two bowes with the Apostle before hee left him, and one whilst another spake, had a breathing time giuen him to whisper with the holy Ghost, to know what shold be put into his head to vtter, against it came about to his course againe.

MAR. Trust mee *Caualliero*, I take this to be the odde peece of worke of all that hetherto you haue spent your time in, I trauaile like a woman with child, till this be out. But haue you not heard *Cooper* at *Paules* chayne, and the rest of the men that are commended to your cares by *Martin Senior*? *PAS.* I haue followed them also, and I finde them fitte to preach vpon Bellowes, and Bagpipes, and blowne Bladders, they are so full of ventositie, that I cannot come at their matter for winde and words. *MAR.* What say you to *Dike* of *S. Albanes*, how like you him? *PAS.* He is an *Asse*, he is an *Asse*, quoth a learned Gentleman of *Lyncolnes-Inne*, that went thether to heare him at the last *Assises*, and found him so bald, so bare, and yet so bold to flie into heauen with a fewe sicke feathers, that *Mouis Cornicularisum*. Thys generation hath a little smacke of one of the plagues of *Egipt*, they skippe very lustily into priuate houses, and fill our eares full of croking like the *Frogges* of

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of Egypt. *MAR.* What shoulde be the cause of these new Sect-maisters? *PAS.* This mischief hath many fountaines, which I will reduce for thy sake into a little compasse. One cause I finde to be meere ignorance. *GODS* Church is compared to an Armie, well ordered and sette in good aray. In an Armie you haue manie Commaunders, Corporals, Sergiants, Leutenants, Captains, and Coronels, yet not all of equall authoritie, but all vnder the direction of one Generall, for the better leading in and out of the whole forces: and in Gods Church, as it hath grown great, companies coming daily in vnto it out of euery tongue, and Tribe, and Countrey, and Nation, so all Ecclesiasticall and Christian Histories, and Antiquities teach vs, that there hath beene a diuersitie of learned and skilfull leaders, some higher, some lower then others in theyr places, and all vnder the controlment of one Generall, Christ himselfe, for the greater terror of Hereticks & enemies of the Church, and for the grace, the beaurie, and order of euery Cornette and Ensigne in the same, which is a thing glorious in Gods eye, because he is the *GOD* of order. But the *Martinists* (sillie wretches) ignorant and vnlearned men, vnfitte for any eminent charge in the Church themselves, seeke to drawe euery place in this Campe royall to an equalitie with themselves. A preposterous humor noted in the Ecclesiasticall Histories, diners that were sette beside the cushion when Bishopricks were a dealing, sought to make Bishops equall with euery Minister. In this daungerous attempt, I finde the three plagues that *GOD* threatneth for peoples sinnes, to be powred out at this day vpon the Church of England. First: *The Sworde is vpon the right eye, and the right hand*: what soeuer is right in the Church of England, is wounded by the *Martinists*, a crooked generation, that loues to swym side-long with the Crabbe. Secondly. *Like people, like Priest* begins now to be verified: the Preachers of the faction, (like Puppets in a motion) begin to snappe and to turne, and to speake, what, and when, and how-soeuer the people will, at whose tables they are fed like Geese in the Capitol, to gaggle at euery man that is against them.

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Thirdly. *Beautie* and *Bandes*: the two staves that God vses like a Sheepeheard to guide his people, are knapt in sunder. *Beautie* is burst; for our order is turned into cōfution: *Bandes* are burst also, for our vnitie is fallen into dissention. The maine poste whereuppon the Bucklers, the Armour, the imaginarie Trophies of the faction, is hanged vppe for the simple to gaze and wonder at, is onely this, *The Church of England hath committed fornication with the Church of Rome, and tript out her foote like a strumpet, to euery deuise of mans braine that hath passed by her.*

Herein I see the Churches case, is *Susannas* case, this accusation of incontinencie is framed against her, by such as haue sought to be incontinent with her themselues. Had *Susanna* prostituted her body to the Elders, her credit had neuer beene called into Question by her accusers: had the Church of England, giuen vppe the keyes of her Coffers, to bawdes, beggers, and Banckroupts, the reuerend Elders of *Martinisme*, had neuer put vppe any Billes of endightment against her the last Parliament. But as the storie saith, that *Daniell* was rayced by GOD to acquite her, and conuince euery scatterer of false reports, I thinke before I end, Signor *Pasquill* of Englande, wyll prooue the man, that must sette a gagge in the mouth of *Martin* the great, and cut vp an Anatomie of all his knauerie. Me thought *Vetus Comadia* beganne to pricke him at London in the right vaine, when shee brought forth *Diuinitie* wyth a scratcht face, holding of her hart as if she were sicke, because *Martin* would haue forced her, but myssing of his purpose, he left the print of his nayles vppon her cheekes, and poysoned her with a vomit which he ministred vnto her, to make her cast vppe her dignities and promotions.

Thys indeede is the marke that *Martin* shootes at, whereby you may see that one cause of *Martinisme*, is a collop that dropt out of *Mydas* nose, a desire of Gold. This is the roote of all the mischife, by this many men are fast lockt in the deuils snares, many soules are thrust through with many sorrowes. Thys beeing the ground master *Martin* hath made his choise of, when he caltes his accounts, and surueighes howe little witte and
little

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little might hee hath to goe thorough with his building, like a furious beast wrapt in the cordes where hee cannot stirre; after many a vayne plunge which he giues to breake away, when he sees his labour lost, transported with a rage, he roares and hee fumes, and sets himselfe downe in the Scorners Chayre.

Though Babiees and fooles stagger, and stande amazed to beholde their newe pranckes, yet almost the meanest in Gods Schoole knowes, it is no strange thing, that the Church sholde be vexed with such enemies. In the time of holy *David* the King, the Church was assaulted by a kinde of people, whose mouthes were as *Quiuors*, and theyr tongues as *Shafts*, that did shoope very secretly at the best men. Vnto this kinde of people, holy men of God haue giuen sundry. tytles, and thereby, as it were, clapt many Brandes vppon theyr backes, to make them knowne to be rotten Sheepe of the deuils foulde. They are termed to be *Bulles of Bashan*, *Foxes*, *Serpents*, *Vipers*, *Woolues*, *Spyders*, *Theeues*, *Fire-ouens*, *Falso-ioyes*, & a great many names more of like honor, they haue wonne in the fielde, and borne away the prize in euery age.

A yeere would scarce suffer me to discouer them all at large. Yet that I may touch at euery Coast which I haue descried, they are called *Bulles*, because they dosse out theyr hornes against the truth; *Foxes*, because theyr conspiracies, and incontinencies, theyr vnchaste and disordered life, shewes them to be tied together by the tayles like *Sampsons* Foxes, but their heads be loose, they shake off theyr obedience to their natural Prince. *Serpents*, because they glide vpon theyr bellies, *No sin* among some of them, *from the nauell downward*. *Vipers*, to giue light and estimarion vnto themselues, they teare open the bowels of theyr owne Damme, and liue by the death of her that bred them. *Woolues*, In outwarde appearaunce, they are like to the dogge, and make a shewe to the world they would keepe the Sheepe, but all theyr desire is to kill the Sheepe. *Spyders*, because they sucke out theyr mallice from very good hearbes, and spynne with great studie an vnprofitable webbe, good for nothing but to catch Flies. *Theeues*, they breake in by night into
Gods

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Gods house, and would spoyle though it were with the blood of the Saints. *Fire-ouens*, they haue a scorching breathe, and when they are drawn, they deliuer a batch for the devils tooth. And to wind vp their vertues in a word or two, they are *Falsioyes*, their substance is brittle, and their Bookes be Glasse, give the but a filop, they run to powder. What ground they haue gotten by their praistises among the witlesse, I neede not tell you, seeing *Martin Senior* is so forward to tell you himselfe, that he hath a hundred thousand in the Lande, readie to lift vpped a new Presbitery with priuate hands. Though I know that he lyeth loudlie, yet it were not amisse *Magna componere paruis*, and to looke to his fingers, that he be not as readie when hee spyes his time, to lift vp a newe Prince.

After GOD had once brought his Church out of Egypt, by the hand of *Moses*, there wanted neither Iebusite, nor enemy a long time to flye in her face, and to hinder her passage to the Land of promise; And since God led his Church in this Land out of the bondage of Rome, by the conduct of her excellent Maiestie, there neuer yet wanted Papist, Atheist, Brownist, Barowist, Martinist, Anabaptist, nor Familie of Loue to bid them battaile, that their course to Gods Kingdome might be stopt. But in all their attempts it faueth with them, as it dooth with the Wrastler within the Lystes, he winnes now and then, not because he is strong or impossible to be ouer-come, but because the match that he deales withall is weake; *Martin* hath made some head, in some parts of her Maiesties Dominions, not because his worshippe is inuincible, but because hee hath closde with the clowted shoe, and got a little credite by mens infirmities.

MAR. By your leaue, *Canaliero*, they say *Martin* hath great vpholders. *PAS.* It may be so to, some few that are as readie as himselfe, to rob the Church: though hee stand in theyr bosoms like the Grasse vpon the house to scape the Clergies Sickles, *Pasquill* will haue a hooke to pull him down. In the mean season, his state is as the Grasse vpon the house, they that are wise and religious doe passe by him, but they neuer blesse him;

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as men doe the crophe vppon the grounde. Curfes I haue read
and heard of many that haue followed their humors, that haue
affected any pillage of the Church. When *Symon* the muti-
nous (vppon a particular grudge hee bare to *Omas* the High^{2. M A C.}
Priest) had informed *Selencus* the King of Asia, of the Chur-^{3.}
ches Treasure, the King sent *Heliodorus* his Treasurer to seaze
it to the Crowne: *Heliodorus* came like a Foxe, to visite and re-
forme the disorders of Cælosyria and Phænice. When the high
Priest perceiued, that reformation was his errande, but Golde
he sought, the graue countenance of *Omas* was stricken downe,
and the people beholding their Father heauie, ranne some to
the Temple, some to the Citie-gates, some stood in their win-
dowes looking out, some gadded vppe and downe the streetes,
like *Bacchus* Froes, franticke for the time, and all ioyntly lifted
vp their hands, their eyes, and their voyce to heauen, for the de-
fence of the Church Treasure. *Heliodorus* was no sooner entred
the Treasure to take the spoyle, but there appeared to him a
terrible man in Compleat Armour of Golde, mounted on a bar-
bed Horse, which ranne fiercely at the Kings Treasurer, and
trampled him vnder foote. Therewithall appeared also, two
men of excellent strength and beautie, whyping and beating
him with so many stripes, that he was carried out of the place
speechlesse, and without any hope of life at all.

Martins
Visor.

But because *Martin* will say the Bookes of the Machabees
are Apocrypha, and *Sprignols* man told me (as he trimd me the
other day) that there is a new Barber in London, about to shaue
the Bible, wherein he finds somewhat that he would haue cleane
discarded, I will deale with such Scriptures, as preuent them of
all euasions. How dangerous it is to gelde the Church goods,
the end of *Ananias* and *Saphira* shal witnes for me, for though
their death was the punishment of their sinne in lying, yet I
trust *Martin* will graunt me, that they were drawne to that sin
by the cord of Sacriledge. And if a greedie desire of wyth-
holding that from the Church which theselues had giuen, was
of force to open such a windowe to the deuill, as they were
presently giuen ouer as a pray to the iawes of hell, to lye and
dissem-

A C T S.
5.

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dissemble with the holie Ghost, howe many foule finnes and howe many greecious plagues are to be feared in this Lande, which already hang at the ende of the lyne of *Martinisme*, and would speedilie be puld vpon our heads, if wee should but beginne to take that from the Church, which we neuer gaue: It may be, Maist *Martin* will flappe mee in the mouth with his politrique reason, that it is good for the Realme, to maintaine their warres by the Church reuenewes, because forraine inuasions are dayly looked for. But to meete with his wisdomē at the halfe sworde, I remember that *Aegypt* in the time of *Ioseph* the Patriarche, felt so extreame a famine, that the fift parte of the Lande was sold to relieue the Lande, yet the Patriarche in all this care he had, both of the Countrey and the King, to succour the one, & enrich the Coffers of the other, neuer attempted any sale of the Land of the Priestes, nor once diminished the same. If the holy Patriarch in so great extreamitie, neuer ventured to alienate the possessions of Idolatrous Priestes, though it were to the releefe of a whole Kingdome, with what face dares any politrique in the worlde, curtoll the maintenancē of the Church of God, and vntile the houses that by religious Princes haue beene consecrated to Gods seruice?

GENE.
47. 22.
26.

Let vs see the good that ensueth of their deuices, & let England be warned by the præfidents of other Nations. *Celce* the Constable of *Gertrund* King of Burgonie, hauing vnder the authoritie of the King his Maister, enriched himselfe with the goods of the Church, was one day in the Church at his deuotion, and as he heard the Prophet reade, that proclaimes a woe vnto them that ioynē house to house, and land to land, he gaue a shriekē suddainlie in the congregation, and cryed out, this is spoken to me, this curse is vpon me, and vpon my posteritie, and afterward died miserably. In Fraunce, *Lewes* the sixt, surnamed the great, was once a protector of the priuiledges of the Church, for perceiuing that the Counte de *Clerimont*, the Lord de *Roussi*, the Lord de *Meugn*, the Lorde de *Beuueu*, and others, had rifled the Bishopricks and Churches within the Realme, he carried Armes in the defence of the Church against them,

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them, and compelled them to restore theyr robberies to the Church againe. The same King *Leues* the great, vrged wyth extreame necessitie in his age, beganne at the last, to pull the Church himselte. But *S. Bernard*, (one of the Lampes of the Church of GOD in those dayes) solicited the King with diuers Letters, exhorting him fatherlie to giue ouer that course: at the last, perceiuing that neither entreatie nor reproofe was able to withdraw him, he began to darte out the thunderbolts of the Church, and to threaten him, that he shold shortly feelee the iudgment of GOD vppon him, which suddainlie came to passe, for by the suddaine death of the young Prince his eldest Sonne, the staffe of his age was broken.

MAR. You haue made Signor *Caudiero* a sad discourse, yet I feare all this will not saue the Bishopricke of Elie, from thyuering it selfe into many peeces. *PAS.* What remedie *Marforius*? Though I be but a stone, I am not so sencelesse to presume like a *Martinist*, to teach her excellent Maiesty how to weare a Crowne. Her highnesse beeing so richlie furnished, with so rare and high graces from aboue, and knowing which way to hold the Scepter of the defenders of the fayth, better by her owne experience, than by the wisdom that is euery day powred into her bosome by the counsels of others, for *Pasquill* to come in nowe with any aduice for her, were to cast (God wot) one little droppe of water into the Sea. Therefore whatsoever I haue already spoken in this behalfe, or shall vtter hereafter, whē *Martin* or his Maister prouokes me to single Combat, I cowlch it heere with all dуетie and humilitie at her Maiesties sacred feete.

I knowe the humor of a *Martinist* to be such, as *Dauid* described long agoe, *Our tongues are our owne, who is Lord ouer vs?* An ambitious desire to fitte in the doores of euery mouth, to be seene and talked of, hath made them surfet, & thaken them with many cold fittes of the Feuer of *Eurydimus*. Hee was a wrangling Logician, that had rather say any thing, then seeme to be conquered in disputation, which made him as a man mad and impudent, to maintaine by argument, that *his dog was his*

D.ii.

father,

PSAL.
11. 14.

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father, and the father of all the world; he grew so peruerse and so slipperie in his conclusions, that he proued as quick as an Eels in euery quirke, the harder he was griped, the sooner he slype out of euery hand. But *Pasquill* is made of another temper, he acknowledgeth the least Magistrate in the Land to be Lord of his tongue, & the Lawes of this Countrey, to be the curbe that God & her Maiestie haue made for vnrule mouthes, least her people should gore one another like brute beastes. *Pasquill* offereth his back to *S. Bernards* discipline, far from the contentions of *Martin* and *Eutydimus*, he giueth lesse credit and authoritie to his owne wit, than to the least of those that he findes to be men of more learning and iudgment then himselfe.

Martin cryes out (as if he had already poysoned the springs head, where the whole Realme shold fetch water) *Let the Court alone*, he saith he knoweth what a wonderful working the hope of gaine and of gold hath in that place, yet *Pasquill* is resolved, that her excellent Maiestie, (as hetherto she hath doone) will continue still her princelie fauour to the Priuiledges of the Church of England, & giue the blessing to it that *Moses* gaue to the Priest-hood of the Tribe of *Leui*, & pray for them. First, *That the Urin and Thummim may be among them*, wisdom and knowledge for the peoples good, and that when they offer vnto the Lord, *The worke of their hands may be accepted*. Next, that God in his mercy would *Blesse their substance, and smyte their enemies quite through the loynes, that they may neuer rise againe.*

DEVT.
33, 8.

MAR. Inough *Caualliero*, the Clock strikes eleuen, and the Marchants come in to the Exchange apace, I think it were best to talk no longer here. And seeing *Martins* matters begin to be whurst, it were good in my iudgment to suppress your volume of *The liues of the Saints*. *PAS.* Nay *Marforius*, I must haue three courses of the Launce with *Th. Cartwright*, before I leaue. Hath *Martin* made him his God, and thinketh he to escape my fingers? I will be with him to bring, from the very first rocking of his cradle, to the last pennie that he payde for purchasing. What? shall I neuer take the faction without hypocrisie? wold a man think this companion were persecuted by

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By the Church of Englande, that in the heate of his persecution
is so braue a purchaser? Goe toe brother *Thomas*, tell your
neighbors about you, *Rogers* of Bifielde, *Fen* of Couentry and
the rest, that I keepe a Register of all the Puritane purchasers
in the Realme, & I meane to be Clarke of their Audit for these
seauen yeres, my Paten is already sealed. *MAR.* Seeing you
will forwards with the works you haue taken in hand, giue me
some direction for the priuie disperfing them when they come
out. *PAS.* I would haue thee principally, to drop some of
the down at *Penrie* the Welch-mans haunt. *MAR.* Where is
that? *PAS.* Tut, I perceiue you know nothing. At the signe
of the filuer forke and the tosted cheefe, where the Painter to
bewray both his abuse of the Scriptures, and his malice against
the Church, hath drawne him his worde with a Text-pen, *Zelus domus tua comedit me.* A speech holy *Dauid* did vse, when
the zeale of the Church did eate vppe the Court, and a speech
now describing the spirit of *Penrie*, that woulde faine turne the
Church of the Lande to a tosted cheefe, that the zeale of the
Court might eate vp her. *MAR.* You saide in the ende of
your *Countercuffe*, that you wold send vs a Commentarie vpon
Martin Iunior, I forgot tell now to aske you what is become of
that? *PAS.* Ifell that night into a traunce, wherein mee
thought I saw a verie golden wit performe that matter, with so
keene a tooth, and such a pleasant grace, that I gaue ouer to
him, and farthered the liues of the Saints, as much as my ley-
sure would giue me leaue. And credit me, when I came to the
life of the myncing Dame of Rochester with the golden locks,
whose conceipt was so quicke, that she caught a childe whilst
her husband was from her, as her clappe was so suddaine, that
no body knowes how it came, or how it went, for since she was
deliuered (passe and repasse) the child was neuer heard of: so
my penne was as swyft as the post-horse of the Towne, I ran a
great deale of ground in a little time about her causes. But who
commeth yonder *Marforius*, can you tell me?

MAR. By her gate and her Garland I know her well, it is
Vetus Comadia. She hath been so long in the Country, that she

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is somewhat altered, this is she that called in a counsell of Physicians about *Martin*, and found by the sharpnes of his humour, when they had opened the vaine that feedes his head, that hee would spit out his lunges within one yere. And I promise you the prophesied very truly of him, you may see by the Bookes that he set forth last, that his strength is spent. *PAS.* I haue a tale to tell her in her eare, of the slye practise that was vsed in restraining of her. In the meane season *Marforius*, I take my leaue of thee, charging thee vpon all our old acquaintance, and vpon my blessing, to set vp this bill at London stone. Let it be doone solemnly with Drom and Trumpet, and looke you aduance my collours on the top of the steeple right ouer against it, that euery one of my Souldiers may keepe his quarter.

PASQVILS PROTESTATION VPPON LONDON STONE.

of *Caualliero Pasquill*, the writer of this simple hand, a young man, of the age of some few hundred yeeres, lately knighted in *England*, with a beetle and a bucking tub, to bear a little reason about *Martins* head, doe make this my Protestation vnto the world, that if any man, woman, or childe, haue any thing to say against *Martin* the great, or any of his abettors, of what state or calling soeuer they be, noble or ignoble, from the very Court-gates to the Coblers stall, if it please them these dark Winter-nights, to sticke vppe their papers vpon London-stone, I will there giue my attendance to receiue them, from the day of the date heereof, to the full terme and reuolution of seven yeeres next ensuing. Dated 20. Octobris. Anno Millimo, Quillimo, Trillimo, Per me venturous Pasquill the Caualliero.

MAR. *Brauamente Signor.* This deuice (I perswade me) will haue his working, assure your selfe I wil put it in execution. Is there any thing els you would haue me doe? *PAS.* Yes, if I thought you were at leysure, you haue been very busie I perceiue about *Martins* death, and though he liue yet, it may be you prophesie of his end. Yester-night late, olde *Martins* Protestation in Octauo was brought vnto mee, I see by the
volume

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volume, hee languisheth euery day more and more, the pride of his flesh is so much false, that you may tell euery bone in hys body now. I pray thee *Marforius*, after the *Soldatescha bravura* of displaying my Banners vpon London-stone, send this Pistle to *Martin* by the next Poste.

*Caualliero Pasquill of England, to Martin the great,
Wisheth more wit and learning, and a
better minde.*

MAY it please your Masterdom to vnderstand, that by the last Butterflie you sent abroad, you tel me a tale of a dry Sommer, and protest that you seek not to stanch the hote thirst of any conetous Courtier, with the Bishopricks of the Land, but to share the amongst the Ministerie. Fie, fie, doe not you know that a lyer must haue no shetle memory? If you looke eyther to your former works, where you vrge the spoyle of the Church for the maintenance of wars, orto your son Martin Senior, a man that hath slept in his fathers bosome and knowes your minde, in exhorting his yonger brother, to resigne the care of Church reuenewes to the Court, you shal find your selfe takē with an ouerture. Pasquill is not so blind, but he sees Martin to be a man, that goes two manner of waies: and peraduenture he followed your last packe of Bookes to the verie Gates where they were carried in. A chip of ill chance, you haue lost your iugling stick, your conueighance is such, that you shatter, and carrie not halfe so deane as your freends would haue you. You say this quarrell will neuer be determined but by blood. All the better say I, Pasquill will be the first that wyll lay down his life vpon the cause. God hath hardned my face against the faces of men. I haue already made vp my reckoning of euery danger that may ensue. It is neither losse of liuing nor life, nor so blind a bob as *BLIND ASS*, that will scare a Caualliero from this honorable fight he hath vndertaken. The wise & learned (to whose iudgmēt I appeale) shall censure vs both. To meet with your affixes at euery great post & place of cōcourse, by Gods helpe, I will hang such a payre of pendants at both your eares, before it be long, that whosoever beholds you, shal say, Don Diego di Martin, hath an idle braine. You brag you haue giuen M. D. Bancroft such a shiue ouer the shoulders, as the credite of hys Chaplinship shall not recover. Though the learning and honestie of the man doe very much credit him, with all that are eyther learned or honest of themselves, yet seeing you come to his Chaplinship, I cannot forbear you, but tell you plaine, that halfe a looke of his honourable Maister, shall giue him more credit in England in one day, then Martin or all his crew shal be able to robbe him of while the world stands, though they swell at him with enuie like a nest of foule Toades, till their bodies splyt, and poure out theyr bowels vpon the earth. I haue many other things to lay to your charge, which I purpose to wink at, untill your Dialogue be ended, but then Syr, because you tell me you are yet vnrepented, I will take downe your breeches for altogether.